316 W.93RD ST.
NEW YORK CITY

The American Friend

Old Series
Vol. XXXIV. No. 51

DECEMBER 22, 1927

New Series
Vol. XV. No. 51

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ON THE HORIZON OF THE CHRISTIAN CHURCH

PRIZE ESSAY AWARDS TO BE ANNOUNCED

Winners of $57,000 in awards in the Woodrow Wilson Prize Essay Contest will be announced at the annual dinner of the Woodrow Wilson Foundation to be held at the Hotel Astor in New York City on Mr. Wilson's birthday, Wednesday, December 28. At that time two young people—a man and a woman whose names are still undetermined—will walk to the speaker's table and each receive a check for $25,000, in recognition of the merit of their articles on "What Woodrow Wilson Means to Me." The presentation of these, perhaps the largest literary prizes in recent years, will follow an address on "The Scholar in Action," by the Hon. Newton D. Baker, of Cleveland, who was Secretary of War in Woodrow Wilson's cabinet. In addition to the two capital prizes, Prof. George McLean Harper, Chairman of the Jury of Award for the essay contest will announce the winners of two second prizes of $1,000 each, one to a man and one to a woman; forty third prizes of $100 each, 20 for men and 20 for women; and 50 honorable mentions carrying with them $20 each and divided equally between men and women. The New York Dinner at which the essay awards will be announced and which will be presided over by the Hon. Norman H. Davis, President of the Woodrow Wilson Foundation, is one of 200 dinners and meetings which will be held throughout the United States on the occasion of Mr. Wilson's birthday, the largest of which will be in San Francisco, St. Louis, Omaha and Washington, D. C., under the auspices of local committees.

THE TREMAINE CASE

The Russell Tremaine case has aroused much interest in the West among persons interested in civil liberties. In 1925 Mr. and Mrs. Tremaine of Bellingham, Washington, who belong to the Elijah Voice Society, refused to allow their son, Russell, then about ten years old, to salute the flag. According to the tenets of the Elijah Voice Society no authority but that of Heaven is recognized, and therefore the salute to the flag is a form of bowing down to idols. They also consider that national patriotism tends toward militarism and war. On both counts, then, the salute to the flag is contrary, as they see it, to the teachings of the Bible and true Christianity. The school authorities refused to excuse the boy from the salute to the flag. Finally the Tremaines refused to send him to school. According to a statement issued by the Elijah Voice Society "they fully favor all children receiving proper schooling, but they object to the teaching of national patriotism, which they hold is bending the child-mind toward hatred of other peoples, war glory, etc., which is wrong."

When the case was first brought to court the father was sentenced to eight days in jail. The second time the boy was taken from his parents and put in a detention home (January, 1926). Since then he has been in various detention homes. A few months ago he was given to a family for permanent adoption unless the parents should agree within six months to allow the child to salute the flag.

Persons interested in the case appealed to Governor Hartley who declared he was without power to act. Finally the court agreed to restore the child to his parents if they would agree verbally to guarantee his education. At first they refused. The child has now been returned to his home with the understanding that his parents will attend to his education. No definite promise has been made but they have indicated that they would do so.

A BARGAIN

IN

FRIENDLY MISSIONARY LITERATURE

In order to quickly clear our shelves of missionary literature before the merger of the two Mission Boards in 1929, we are offering the following pamphlets in envelope packets at greatly reduced prices

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RICHMOND, INDIANA

NATION-WIDE BROADCAST OF CHRISTMAS CAROLS

A national radio song service on Christmas Eve in which the whole country is invited to join in the singing of carols, has been arranged under the auspices of the Federal Council of the Churches with the cooperation of the National Religious Radio Committee. It is the first national broadcasting program to be sponsored by the Federal Council. The National Religious Radio Committee, which is composed of prominent representatives of various Protestant communions, was initiated by the Federal Council to enable the churches to make a more effective and nation-wide use of the radio. "This Christmas Eve service is an indication of the immense possibilities of the radio in awakening and cultivating interest in religion," said Dr. Charles S. Macfarland, chairman of the Committee. "It is expected that similarly impressive services will be sponsored from time to time, especially in connection with the great religious festivals which are so dear to the hearts of all the people. The participation of church people of many communions in all parts of the country in services such as these should go far in developing a sense of their spiritual unity." Leading stations of the country will carry the broadcast, including WEAF, New York City; WGY, Schenectady; WGR, Buffalo; WJAR, Providence; WFI, Philadelphia; WCAE, Pittsburgh; WTIC, Hartford; WWJ, Detroit; WHAS, Louisville; WSB, Atlanta; WTAG, Worcester. It is expected that other stations also will cooperate in the program. The service begins at 10:30 P. M. and continues until midnight of Saturday, December 24. "Everyone," states the program, "is invited to join in singing the old familiar carols as led over the radio, thus uniting in a great nation-wide chorus of praise and joy on Christmas Eve."

A NUCLEUS OF CHRISTIAN LITERATURE

In the entire continent of Africa about 12,000 separate languages and dialects are spoken, about 500 of which are used in large areas. There is a nucleus of Christian literature on a very modest scale in 243 of these languages. It is said that less than 100 languages can boast of as many as five books, and only seventeen of them are able to claim twenty-five books. Africa is still in many ways "the dark continent." Yet, in many localities good progress is being made in radiating light and knowledge through the printed page.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

Old Series Vol. XXXIV. No. 51. | DECEMBER 22, 1927 | New Series Vol. XV. No. 51.

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the Act of March 3, 1897.

EDITORIAL

Water from the Well of Bethlehem

BETHLEHEM is always and inseparably associated with Christmas. But it is the Bethlehem of the Star and the manger. This is natural, since Christmas has to do with the birth of the Christ child. He was traced by the Star and found in the lowly stable.

A thousand years before that epochal advent, however, Bethlehem was known for its well of pure, refreshing water. We have but to recall the words of David. Fighting, on the one hand, the Philistines, who were in possession of his native and tribal city, and pursued, on the other hand, by his jealous King, he was hard pressed and had taken refuge in his hillside stronghold. Distraught and discouraged, little wonder that his thoughts turned toward home and the refreshing associations of boyhood. We are told that David "longed" and said, "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate!"

While its spirit and implications are universal, Christmas is primarily a festival for little children and youth. It bespeaks upspringing life and the unrestrained joy of childhood's innocence. Its token is the verdure of the fir tree and the holly. The radiance shed about by the birth of the holy Babe is undimmed by the fretting cares and the rankling scars which come with the years. Is there not a significant wistfulness in the expression frequently voiced to the effect that it requires the joyous presence of little folks to make Christmas real? It almost carries a suggestion that grown-ups enter into the Christmas spirit by proxy only, through the children.

But is there not a Christmas ministration peculiarly fitted for those of mature years? Undoubtedly there should be, in view of a very evident need. We read a striking statement recently to the effect that the chief mission of the Church is to enrich the lives of those in middle life, whose souls are parched with the heat of the burden-bearing and strife of the desert places. Youth has not yet assumed the heavier burdens, and old age, having laid them down, is enjoying the glow of the sunset. It is the middle-aged who stand in greatest need of spiritual succor, it was said. Although we may not agree entirely, a manifest truth is thus expressed. Doubtless many of us feel that truth, even at this Christmas time.

David's reminder is therefore timely. He tells us that there is a well of living water at Bethlehem and that it is close by the gate, easy of access to the weary wayfarer. Is there not a necessary connection between the living green of the Christmas motif and that well of living water? Buoyant life must ever be fed by hidden springs. Trying though they be, that tree or that man may be indifferent to the garish sun and the blasting breath of noonday if only the life-carrying roots go down to the never failing waters. Beleaguered though we may seem to be by circumstances that ever pursue us, and though the city of our hope itself may almost appear at times to be lost to us, may we not fail to remember that well of Bethlehem, which is by the gate. Longing for its waters, and drinking of them, as little children we may renew our spiritual youth and share with them the exuberance and the enthusiasm of Christmas.

The Time Called Christmas

AT least once in his Journal, George Fox referred incidentally to "the time called Christmas." Obviously, he was indifferent to the anniversary. Very strange may seem such indifference in one who so highly exalted Him in whose honor the day is observed. In keeping with his whole spiritual approach to life, it was because he found the true worshipful spirit to be so largely lost in the formal observance that he held aloof from taking active part in the Christmas festivities. From our point of view today, he was over zealous in his policy of non-participation, although there was much justification for his general position.

We would not underestimate the widespread spirit of generous self-forgetfulness that is in evidence at this season nor would we unduly decry the manifest commercialism that has invaded the temple of reverent observance. None the less, as we have again followed the flaming advertising calls to buy, buy, buy, as we have threaded the crowded holiday shopping lanes and as we have felt the restless, nervous spirit of preparation, the words of George Fox have recurred to us again and again: "the time called Christmas."

By no means would we suggest that we return to the attitude of non-cooperation and non-observance assumed by our spiritual forebear. Nor would we deprecate the exchange of gifts in token of the supreme gift of the first Christmas morn. We do make plea for a revaluation of the Christmas celebration in finer harmony with the Christmas ideal. In all our joy may we keep in mind that our exchange of gifts is a token. In the happy faces of little children may we see reflected the purity of the Holy Child. May they also remind us of the faces of countless other children who know little of joy and comfort and who are an unconscious call to us to fulfill in them the Christ spirit. "Inasmuch as ye did it unto the least of one of these, my brethren ye did it unto me."

That your joy might be full—that is why Christ the Saviour came and that is what Christmas really means. Without the realization in our own hearts of this deep experience, our joy lacks the fulness that is eloquent of deep-flowing fountains. A joy should well up in us that will naturally and irrepressibly overflow about us; not only to those within the circle of our gifts but to those without that circle, near and far; and not only at the Christmas season but on through the days and weeks and months to come.

Shall it be for us "the time called Christmas," or shall it be Christmas in very truth?

How the Angels Came

BY HENRY M. VORE

IT IS said that in a certain isolated region, there dwells a people of legendary interest. They claim to be the descendants of the shepherd group that were honored by the visit of the angels and the announcement of the birth of the Savior upon the first Christmas Eve. Since that memorable night, these people have wandered far from their former home but still preserve their integrity as a tribe as well as many of their legends and customs.

One of these legends interests us upon the near approach of Christmas. It runs thus: "The angels appeared to our fathers upon the Judean hillsides, when they were diligently engaged in their homely task. These same angels will again appear to us from time to time, and sing to us the blessed message of peace and goodwill, but they will only come in recognition of some worthy deed performed by some individual member of our tribe."

Not for many years have angel voices been heard. No one in the present generation has ever heard them. Wars more terrible than ever before known have wrung the hearts of this peace-loving people. Will the time never come when the promise of the angel's message will be fulfilled? Some fear that God has forsaken them, as well as the world, and many are almost in despair. Yet they gather, in a great annual home-coming, to mingle their sympathies and aspirations and hopes in a great plea to the Heavenly Father that he may yet save the world from disaster and reassure them by sending the angels, as of old, to repeat the Christmas message.

'Tis the Eve of Christmas. From hill and plain and vale come the shepherd folk. Gathering about the rough stone altar, with no roof above them but the darkened vault of heaven illumined by myriad stars, the same stars that had looked down upon their fathers, they pause in reverent silence while their pastor seeks the favor of God, speaking thus:

O God, we come this night to Thee;
None other may with Thee compare.
We seek Thy favor and Thy grace,
Keep us forever in Thy care.
Long years ago, near Zion's walls,
Our fathers kept their flocks by night.
The Christ-child came to Bethlehem
Our Savior and our God to be.
At Thy command the angels came
To bring the message to our kin
Of "Peace on earth, good will to men."
Again our offerings we bring.
May we not hear the angels sing?

Then the soft-voiced choir sang sweetly—

"While shepherds watched their flocks by night,
All seated on the ground,
The angel of the Lord came down,
And glory shone around!

Some who stood by, attent to hear the angels' message, thought they discerned, intermingled with the choir's singing, notes so sweet that they might not have come from human voice. But there was no light above them except the light of the stars, No angel voices were heard.

Then stepped a wealthy herdsman forth. He laid upon the altar a bag of gold and, pausing reverently, he said:

God of our fathers, to Thee I bring
An offering freely given.
Thou hast prospered me. The soil
Hath brought forth plentifully.
Flocks and herds have multiplied
Beyond my fondest hopes.
All good things come from Thee.
On this, the Natal Day of the Savior
I pray that Thou wouldst honor this gift.
May we not see the light from heaven?
May we not hear the angels sing?

Possibly the herdsman spoke with too much assurance. He may not have been humble enough in spirit. Surely the angels came not.

Now came forward a man of learning. He had attained eminence in the world of education. He had advanced in his chosen profession until he had, within the past year, been chosen president of a great university. With dignity he stood before the altar and spake thus:

All wisdom belongeth unto Thee, O God.
For many years, I, Thy child
Have labored, striven, sought,
That I might mysteries know.
I have aided in the fight
To dispel the darkness caused
By grossest ignorance.
From the dim and distant past
I have brought to present light
The wisdom of the ages.
All this I give to Thee
Praying, I trust from heart sincere
That Thou wouldst honor me and mine
And as in times of old, send forth
The angels that they might for us sing
The carols of the Christmastide.

No sound broke the stillness. No beam of light shone forth.

A statesman next came to the altar and with eyes cast down as though he realized that he stood in the presence of One far greater than the kings of this earth he said:

Our Father's God, from halls of state
I come to bring my gift to Thee.
As Thou didst bless in former time
Joseph, who second to the king became,
So Thou hast led me on.
Without Thy favor I, whate'er my skill might be,
Or knowledge of the things of State,
Could never have accomplished that
Which men concede to me.
In halls of state, before great men
I've plead the cause of Liberty and Peace,
Thy Spirit has enabled me to bring
In measure, that of which the angels sang.
I pray that now, upon these hills where oft

Our people gather in more recent times,
Thou wouldst accept my gift of earthly power
And send to us the angels who brought first
The message, "Peace, goodwill to men."

The voice came not, nor any heard the sound of angels wings. The statesman backward stepped, discouraged that his gift had not brought that for which he hoped.

Now, the people think, a gift is to be brought that will please God and bring the visit of the angels, for the Bishop steps forth. He might have worn rich robes, for the church to which he had given the service of his life had bestowed upon him all the honor it could give. Instead, he wore the simple garb of an humble shepherd, thus evidencing his joy that God had honored him by making him a shepherd of souls. With measured voice and slow he prayed:

Almighty God, Thou creator of all, to Thee we come this night. We have no virtue of our own. We come pleading only the merits of Thy Son Whom Thou gavest to redeem us. Hear us O Father while we pray. On this Christmas Eve we come asking one boon. Much Thou hast committed unto me. Many long years have I served the church and humanity. Unto me much has been given. From me will much be required. I pray that Thou wilt accept the gift of love which I offer Thee. I bring the service of my life, all that I have wrought in Thy service. I lay this at Thy feet as an humble offering. Wilt Thou not accept this gift and, in answer, send the angels to sing to us once more the message that gladdened the hearts of the first shepherds to whom it was sent. May we have this evidence of Thy love and care? In Jesus' name we ask all this. Amen.

All eyes turned heavenward sought the first beam of divine radiance. From far upward, a brilliant gleam shot forth. All were silent, attent to the miracle they believed was to be wrought. The man of God, possibly elate that his prayer had been heard, raised his eyes with others, but the gleam developed only into a brilliant meteor that flashed athwart the sky and left the company again in darkness.

In sorrow the bishop left the altar. There could be no one then, who could bring so worthy an offering. None other had rendered such great service. The angels would not visit the shepherd tribe this night. With bowed heads and subdued spirits the people started on their homeward way.

All save one. She, an humble servitor, found time to be a spiritual leader among the children and interested herself in every worthy cause. She had never thought of appearing in public in the role of a giver of gifts to Christ. She was too busy with the needs of her little world but she was not unmindful of the solemn import of the service, and with others she longed to hear the pronouncement of good will. Now that the service was over, she stepped to the altar and from a heart filled with love to God and love toward her companions, there poured this song:

O Lord my God, to Thee I come;
Nothing in my hands I bring;
Weak and erring though I be,
Help me now Thy praises sing.

Naught have I done or may I do
To merit Thy redeeming love;
Here Lord, I give myself to Thee;
Look down on me from Heaven above.

O bless and save Thy people, Lord
Who have, this night relied on Thee.
We are not worthy of Thy grace,
We may not yet the angels see.

But from the depth of contrite hearts
We sing Thy praise at this glad hour.
Thy Spirit ne'er from us departs;
Reveal to us Thy wondrous power.

She had even ceased to think of the visitation of the angels, so absorbed was she in the thought of God's goodness to her and her friends.

A great silence came. The people, who had begun to depart, paused, they knew not why. A soft radiance, like starlight intensified, fell on all. Sweet music, such as none had ever heard was faintly audible. The chill of night gave way to genial warmth and from the azure sky there winged a form so beautiful, divine, as human eye had scarce beheld. Then came a voice as clear and true as silver bell, "Fear not, for behold I bring good tidings of great joy that shall be to all people. That Holy One that came centuries ago to bless the world still lives and cares for you and for all His children. He has heard the prayers of your great men tonight and the humble petition of this, His servant, has brought to you evidence of His favor." And suddenly there was, with the angel, a multitude of the heavenly host praising God and saying, "Glory to God in the Highest, on earth peace, good will to men."

Slowly the music died away, the angelic forms vanished, the heavenly light faded from the sky. Silently herdsman and seer, statesman and bishop, with the people departed to their homes.

And thus were the angels seen.

Unadilla, New York.

Saint Nicholas—An Old Saint in a New World

BY REV. S. PARKES CADMAN, D.D.

Does Santa Claus take the Christ out of Christmas? Dr. Cadman, President of the Federal Council of Churches of Christ in America, evidently thinks not. McCall's Magazine has extended the courtesy of allowing us to publish this article which appeared in its December number.

MANY of life's finest souls are hidden from our eyes or lost in the recesses of the past. Some individuals sheltered themselves behind their benevolent deeds. Others existed so remotely or obscurely that we only know them by the continuous beneficence flowing from their careers. Saints who taught the great to mingle with the lowly, the wise with the simple, the rich with the poor, seldom received the homage their fellowmen offered to poets, statemen, princes and kings. But their reign is an invisible dominion; they distribute God's gifts throughout the earth. To them we owe the defeat of tyranny and cruelty, the freshness and fragrance of peace and good will. Their hearts leapt like flame to greet the Christ. They shared the riches of his grace with the needy and the desolate.

Such a saint was Nicholas, bishop of Myra, whose day of celebration dates from December the sixth, 326 A. D. His various names indicate the spaciousness of his influence. In Latin, Sanctus Nicholaus; in Italian, San Niccolo, or Nicola di Bari; in German, Der Heilige Nicolaus, or Niklas; in Dutch, St. Nicholaas or Niclaes; in England plain St. Nicholas and here in America we have come to call him good old Santa Claus. He is the patron saint of children, especially schoolboys, or portionless maidens, of sailors, of travelers and merchants. He is also the protector against thieves and losses by robbery or violence, the chief national hero of Russia, the patron of Bari, of Venice, of Freiburg and of numerous other towns and cities, particularly those located on the coast, seaports and places engaged in commerce. If knighthood had its St. George and chivalry its St. James, serfhood had its St. Nicholas. He is emphatically the leader of democracy, the joyous saint of the people, the bourgeois "holy one" invoked by the peaceable citizen, by the laborer who toils for his daily bread, by the merchant trading from shore to shore, by the mariner venturing on the stormy ocean. The captive, the prisoner, and the slave in many lands beyond our own, unite with the orphan and the widow in his praise.

Effigies of St. Nicholas, that benign ecclesiastic, with his embroidered robes glittering with gold and jewels, his mitre, crozier and three attendant youths, met one at every turn in some of the countries mentioned. No saint in the calendar has so many churches, chapels and altars dedicated to him. He is honored

as the representative of humanism rather than nationalism and as the directing personality of the Yuletide Feast.

It is useless to attempt the historical verification of his career. His cult is as famous as his origin is unrevealed. Many of the accounts given of him are mainly legendary. Yet beneath them is the usual core of truth. A bishop bearings his name and venerable for his piety and generosity was loved and esteemed in the Eastern Church. It is claimed that this bishop held the see of Myra during the reign of the Roman Emperor Diocletian; that he was persecuted for his faith and kept in prison until the more merciful emperor Constantine released him, and that he died a martyr. Some antiquarians assert that he was present at the celebrated Council of Nicea convened in the fourth century. But there is no proof of this assertion, and his name does not appear among those of the bishops summoned to that Council. Nevertheless in the Greek Church he ranks immediately after the great Fathers. Four hundred churches in England alone register him as their patron and this, notwithstanding the tendency of Anglo-Saxons to economize on their Saints.

Nicholas was born at Patara or Panthera, a city of the provinces of Lycia, in Asia Minor. His parents were Christians of illustrious descent and he was the son of their old age. His father was a wealthy ship owner and merchant whose vessels traversed the Mediterranean conveying goods from near and far. As a boy he longed for the sea. Its challenge was in his blood. He anticipated the glad hour when he would sail the main in a tall-masted vessel of his own, her sails bent to the billowing breeze. A sailor he was bound to be, despite the jeers of his companions, the warnings of his schoolmaster and the expostulations of his parents. Finally his father spoke in the decisive tone of a great man of affairs: "Let him be a sailor. The call of the surging sea is his divine summons." Its hard discipline matured his dawning manhood. He soon found that a life on the ocean wave was no day-dream.

Upon his parents' death of the plague, Nicholas inherited a colossal fortune. Those who supposed he would seek the political or social preferments to which his eminence entitled him were disillusioned. Marriageable maidens who cast coy glances at Patara's young patrician received no encouragement from him. After much reflection he entered the ministry and was ordained a priest. He gave his substance to the poor, his service to the people, his life to God. In furtherance of his piety he made a voyage to the Holy Land during which a violent storm arose. The ship's master implored his help, whereupon he prayed so effectively that the raging waves were stayed.

On returning from Palestine, St. Nicholas transferred his residence to Myra where he pursued a retired life of humility and service. But the eyes of the devout were on him and when the bishop of the city died they insisted that he should be elected to succeed him. Time would fail to tell of the wonders of his episcopate; how he fed the hungry, saved Myra from famine and rescued its innocent citizens from unjust penalties. Yet none of these contributions could defend him against the anger of reviving Paganism. The politicians plotted; the populace gave vent to its passions and beasts fought like men while men fought like beasts. Meanwhile the bishop tended his flock and communed with the Good Shepherd. When a drunken reveller asked him in what he found contentment during such troubled days, he answered, "I have the supreme happiness." "What is that?" inquired a cynical bystander. "The happiness that comes of joyous giving," replied St. Nicholas; whereupon his critics protested he was mad.

One does not have to reconstruct at length the details of his career. It should be clearly understood that no one of his high rank could be a holy bishop under Diocletian without exposing himself to the tyrant's vengeance. The besotted Romans supported the Emperor's reprisals. Hence arose the cry in every town and city: "The Christians to the lions!" The jails were crowded with them: the public concourses were lit up at night with their burning bodies. We who sit in quiet and safety awaiting Christmas as the Birthday of the King of Kings cannot easily apprehend the terrible persecutions which Nero, Domitian and Diocletian inflicted on our spiritual ancestors. They died to make us free in a larger liberty than our political charters have bestowed. St. Nicholas is numbered among them. He became, as we have seen, Bishop of Myra because his brethren recognized his superior merits. His fortune was placed at their disposal for the spread of the Faith and the relief of the poor. Henceforth he trod a path beset by countless menaces. The majority of his countrymen would have been glad to hear of death. When it overtook him he was remote from all earthly cares. Ripened in soul by his privations and sufferings, he calmly awaited the call of his Master.

Probably not all the youngsters who hang up their stockings on Christmas Eve and reluctantly march off to bed to dream of fairylands filled with prancing reindeers and the jingle of the sleighbells, know that the well-fed Santa whose scarlet and befurred coat and baggy pants are in evidence during December is the modern representative of an ancient bishop of the Christian Church. His outlines are well nigh lost in the mists of antiquity, but Santa is very much alive and the spirit of that beloved bishop could have no finer embodiment.

The mere mention of his name thrills one's heart. December is as pleasant as May when Santa is near. In his presence everlasting Spring abides with never withering flowers. Let us have done with the useless chatter about forbidding him to visit us. Before we imitate those Roman rascals and turn our guns on venerable Santa, what about ignorance, prejudice, cant, hate, lies? Why not give them a short shrift? Why not have a thorough house-cleaning inside as well as outside? Then he will be doubly welcome and the Christ he subserves shall see of the travail of His soul and be satisfied.

Peace Tendencies in 1927

BY WILLIAM C. ALLEN

EUROPEAN currencies are gradually becoming more stabilized. Production in Europe is slowly increasing. A more kindly public opinion regarding tariffs and debts is noticeable. Such an economic and financial situation should make for a self-interest that will tend to deprecate resort to war. Big business, excepting dividend seeking armament and munition concerns, wants peace. The Department of Commerce of the United States reports that our net tourist expenditures in 1926 fell only $42,000,000. short of our interest receipts from abroad. Europe, today and in the future, will want our tourist money, and we will want our interest returns on foreign investments. This situation constitutes another valid reason for all hands being internationally good. There has been a great increase of American investments abroad. These loans assist in the rehabilitation of Europe. It is stated that at the close of 1926 foreign deposits in American banks aggregated $1,443,000,000. and that foreigners also had on deposit with American agents, stocks and bonds of the United States amounting to $1,878,000,000. Such financial conditions, outside of moral considerations, should at home and abroad create a demand for the maintenance of peace.

John D. Rockfeller, Jr. has recently donated $1,750,000 to the University of California for the erection of a dormitory to accommodate 500 men and women students. Provision will be made for 300 foreign students from numerous countries, the balance to be residents of the United Stattes. This "International house" is intended to promote world friendship. Its possibilities are great.

Many college young people's groups have this year observed "Goodwill Sunday." They have emphasized "the need of sympathetic understanding between racial and national groups, and the desire of American youth to live at peace with their fellows." In May eleven universities sent delegates to a convention held at Syracuse university. Dr. William E. Lingelbach, when addressing the 1927 graduating class of the university of Pennsylvania, asserted, "The movement to outlaw war is growing rapidly....through sheer force of economic necessity. What is needed is conscientious and intelligent citizenship." Dr. Ray Lyman Wilbur, President of Stanford University, devoted his

1927 Commencement address to Pacific and far-eastern relations. In conclusion he said, "Certainly future generations will not be justified in forgiving us unless we make a gallant attempt to solve the difficulties of the Pacific. We shall call upon the youth of America for that vision, without which we perish."

The doll friendship mission to Japan proved to be a great success. At Tokyo dolls sent by the children of America were received in the big theatre. The Japanese Minister of foreign affairs, the American Ambassador, a Japanese child and an American child made the principal addresses.

The Institute of Pacific Relations, held in Honolulu during the summer of 1927, attended by eminent representatives from many countries surrounding the Pacific Ocean, was untrammeled by diplomats. It succeeded in enlarging mutual understanding in that dangerous political economic era. It developed a feeling of friendliness between Asia, America, Australia and New Zealand.

Goodwill organizations throughout the world during the past year have received much consideration. Possibly our own free country, which relatively knows so little of the meaning of war, has in some unhappy instances proved the exception. In the larger countries war-resister's unions have secured hundreds of thousands of pledges not to participate in warfare or preparation therefor.

The League of Nations has been pushing a propaganda against armaments. It is developing a wide international coordination in many ways. Whilst the United States Government does not officially recognize the League, twenty commissions and committees from our country, official or otherwise, have increasingly been influencing its deliberations and policies.

As more is understood about war, its conduct and futility, our jingoes and pacifists are doing some very hard thinking. Day by day during the great war $215,000,000 was destroyed. Day by day members of different denominations drove their bayonets into the hearts of the boys of their own religious fellowship, urged on by propaganda, much of which has since proved to be false. Improved means of destruction—gas, bombs, submarines, airplanes, machine guns—mean that in another conflict countless millions of men, women and children, mostly innocent, must go down in starvation, hatreds and ruin. These things frighten men and women as they reflect upon their obligations to civilization and to their own national life. These considerations are creating a demand for the application of judicial or arbitral—in other words, Christian-substitutes for force.

Protests with respect to some of our Latin-American relations, by church and secular papers throughout the United States, have been increasing. Protests against the clouding of some of the real issues involved in despatches supporting some of these policies, including new efforts to coerce Mexico (which now we may hope to be happily terminated by the recent appointment of a wise ambassador to that country) have all pointed to an awakening international conscience in the United States. There is a tendency to a similar reaction as to the possible injustices connected with what is called imperialism among secular and church groups in England.

Not a few leading church papers of the United States are attacking efforts in our country to militarize our high schools. To illustrate: Dr. Hough, the noted Methodist Minister of Detroit is quoted by *The Western Christian Advocate* as follows: "Before the war less than 200 officers were engaged in giving military training in our schools. Now there are nearly 2000....Germany in its most belligerent days never gave military training to the boys corresponding to those in our high schools." An increasing anxiety on the part of church leaders of the United States regarding the psychological effect of military training in our schools, upon our national life and the peace of the world, is significant.

The Christian churches of America have been more fully realizing that wars have been neutralizing missionary effort. The feeling is intensified that church bodies must insist that their home governments treat non-Christian countries better or the churches will be compelled to withdraw their missionaries from some of the fields they have occupied for many years.

The Catholic Association for International Peace, with headquarters at Washington, D. C., has this year been organized. Leading clergy and laymen have accepted offices in the new organization. Many Protestant annual meetings have adopted stringent resolutions against sowing the greedy, economic seeds of war and declaring as to its non-Christianity. The World Alliance for the Promotion of International Friendship through the Churches now has representatives from thirty-one different countries. Leaders of religious thought everywhere are earnest in supporting it. The Federal Council of the Churches of Christ in America is successfully pushing the spirit of goodwill at home and abroad.

That leading nonconformist preacher of England, Dr. F. W. Norwood, during 1927 concluded a six months tour on behalf of peace, in England. He addressed hundreds of meetings. He has reported: "I certainly found a far more responsive public than I had anticipated...The churches are the hope of the peace movement. As religion declines peace will recede." At his meetings business and church people, army and navy leaders, and many others, joined in forwarding the great cause.

At the 1927 International Christian Endeavor Convention the President, Dr. Daniel A. Poling, stressed the crusade for peace. In part he declared, "We have tried the way of fear and crime. We have placed our trust in selfish appliances...we have learned that Edith Cavell was right, 'Patriotism is not enough.' 'I am the way' (the way of Jesus) remains the only alternative."

I have endeavored to indicate how some peace straws are blowing against the whirlwind of military propaganda and development that threatens us. Beyond all economic, physical or political considerations is the outstanding question of the violation of the Gospel of Love promulgated by our Lord. Material arguments cannot meet this larger issue. Shall Christians continue to follow blindly the call of men who, free from personal danger, create political or economic conditions tending to maneuver nations into mutual carnage? Who will courageously tell of the futility of modern warfare? Who will bravely follow the way of Christ? Who will join in the great adventure?

San Jose, California.

The Lost Angel

BY ESTELLE SIMMS HEWSON

A little lad found him shivering there
With no coat to his back and the frost in his hair—
A forlorn little angel with sad drooping wings;
And the lad said "Gee, but you're cold!
Take my things, to cover you up,
And tell me your name."

"I'm one of the peace angels," sweetly he smiled
From under the coat of the wondering child.
"I thought I would come to the earth to stay
If I could find Love; but I'd
Lost my way to where Love lives,
Till just now *you* came."

"I'm glad that I saw you then," said the boy
You stay close to me for to-morrow there's joy;
To-morrow is Christmas—but surely you knew!
I'm filling the stockings for Moll
Bill and Sue. Come hurry along
I can find you some shoes."

And when Christmas was over, the last candle burned—
The peace angel said, "Little boy, I have learned
That to find Love on *this* day is not hard a bit,
Love lives everywhere in the world
Where are lit the candles for Christ.
How long does Love stay?"

Then Little Boy, Molly, Billy and Sue
And all other children, your sisters and you,
Sent this prayer from the heart as children do pray:
"O, help us make *all* the year like
Christmas Day—and then the peace angel
Can live here always!"

Indianapolis, Indiana.

New Committee in Session

Important Five Years Meeting Business Transacted by Executive Committee

A meeting of the newly appointed Executive Committee of the Five Years Meeting met in two days' session at the First Friends Meetinghouse in Richmond on December 8 and 9. Members in attendance were W. O. Mendenhall, Homer L. Morris, Ellison R. Purdy, Thomas R. Kelly, Edgar H. Stranahan, Alonzo M. Gardner, David M. Edwards, George H. Evans, Alvin T. Coate, William P. Firth, John R. Cary, Isaac T. Johnson, Richard R. Newby, Theodore Foxworthy, Frank W. Dell, Lindley M. Binford, Laurenna Farquhar, Richard L. Hollowell and the Secretary. Wilbur K. Thomas was present for Rufus M. Jones, representing the A. F. S. C., and Chester L. Reagan was in attendance representing the Young Friends Board.

Except for a brief meeting for purposes of organization which was held on the concluding day of the recent sessions of the Five Years Meeting, this was the first regular meeting of the new Committee and naturally there came before it many matters of importance for consideration. In the first place, there were numerous questions referred to it by the Five Years Meeting for further consideration and action. In the second place, at the opening of a new five year period the whole subject of general policy and reorganization is always to be taken into account.

REORGANIZATION OUTLINED

Taking up the latter question first, a rather thoroughgoing scheme of reorganization was outlined. It was decided to separate the work of the General Secretary and Editor by providing (1) for a General Secretary to represent the Five Years Meeting within the Yearly Meetings and among other groups and to have charge of the work of the central organization under the direction of the Executive Committee; (2) an Editor of Friends' publications including THE AMERICAN FRIEND and Bible School literature.

The responsibility of taking steps looking toward securing a General Secretary was laid upon the Central Committee which was empowered to call a meeting of the Executive Committee at its discretion. Since two former editorships are to be combined in one, nomination of a new Editor-in-Chief rests with the Publication and Religious Education Boards. Election of both these officers involves ratification by the Executive Committee and will therefore be deferred until the next meeting of the Committee.

Under the new plan, responsibility for carrying on the field work will devolve upon the General Secretary, in accordance with which it was the judgment of the Executive Committee that the services of the Field Secretaries be discontinued after March 31, 1928. The Committee took this occasion for expressing unreservedly and feelingly its appreciation of the faithful and effective services rendered both by Edgar T. Hole and Fred E. Smith as Field Secretaries.

Edwin G. Crawford and Francis A. Wright, Jr., were elected as Treasurer and Auditor respectively of the Five Years Meeting for the ensuing five-year period.

After a brief discussion of the details of office management and bookkeeping, including the question of the advisability of employing a full-time treasurer, the whole subject was referred to the Central Committee for consideration.

MATTERS REFERRED BY FIVE YEARS MEETING

In accordance with the recommendation made by the Five Years Meeting the Executive Committee voted that a special committee be appointed to continue and complete the study of methods and plans for the care of aged or infirm ministers and missionaries. John R. Cary, Richard R. Newby and Frank W. Dell were named to nominate persons for this service to the Central Committee, the latter having power to approve.

As a sub-committee of the Executive Committee to have charge of the distribution of current funds for the relief of ministers and workers, Ellison R. Purdy, S. Edgar Nicholson and Lindley M. Binford were named.

The Secretaries at the Central Office were charged with the responsibility of preparing for insertion in the edition of the Uniform Discipline under Part IV the organization of the Five Years Meeting as authorized by the latter at its 1927 session.

The General Secretary was appointed to represent the Five Years Meeting at the Conference on Church Comity to be held at Cleveland, Ohio, January 20 to 22.

Regarding the establishment of a Yearly Meeting in Cuba, the recommendation from the Central Committee was approved to the effect that the Executive Committee appoint a committee of three to act in the matter in co-operation with a committee to be appointed by the Foreign Mission Board. As such a committee W. O. Mendenhall, Theodore Foxworthy and James Carey, Jr., were named.

Attention of the Committee was called to the Minute adopted by the Five Years Meeting having to do with the Friendly testimony against capital punishment, which laid the burden of this concern upon the Executive Committee. After discussion of ways and means for educating public sentiment on the question, the American Friends Service Committee was asked to prepare a statement on suggested methods of procedure which the Central Office may send to various Yearly Meeting committees within the scope of whose activities this subject might naturally come. It was also the wish of the Executive Committee that the Minute adopted by the Five Years Meeting be circulated among the Yearly Meetings, members of the Executive Committee being encouraged to bring it to the attention of their respective legislative bodies.

As shown in the financial reports presented, there remains as a hang-over from the last five year period a deficit of approximately $20,000 which was accumulated wholly through the failure of some of the Yearly Meetings to come up with their accepted allotments for the United Budget. The Executive Committee voted that this deficit be gradually absorbed through the next few years, the details to be worked out by the Central Committee.

In order to encourage Yearly Meetings to send forward each month one-twelfth of their committment for the United Budget as urged by the Five Years Meeting, the Presiding Clerk was asked to forward to Yearly Meeting Clerks copies of the Minute carrying this recommendation. The Committee also gave instructions that this Minute be transmitted to Five Years Meeting delegations, executive committees and finance committees to put before their respective Yearly Meetings.

Representatives of the Young Friends Board presented nominations of the following persons to serve as the Executive Committee of the Board on Young Friends activities, the nominations being approved: For 1 year—George Selleck, New England; for 2 years—Guy Solt, Nebraska, Sumner A. Mills, Western; for 3 years—Isabel Hartsuck, Indiana; for 4 years—Anna Wilson, Kansas, Ethel Linton, Wilmington; for 5 years—Byron Haworth, North Carolina; members on Five Years Meeting Executive Committee: Sumner Mills.

An optimistic report on the Lausanne Conference on Faith and Order was read, submitted by Alfred C. Garrett of Philadelphia who was in attendance with credentials given by the Executive Committee. The report was heartily approved with expressions of warm appreciation. It was the expression of the Executive Committee that Alfred Garrett be invited to circulate among Friends of the Five Years Meeting for the purpose of giving a personal report of the Conference.

The business to come before the Executive Committee having been transacted, John R. Cary gave expression to a deep concern for the spiritual vitality of the membership of the Five Years Meeting. A statement effectively embodying this concern was read by Ruthanna M. Simms. It was heartily approved by the Executive Committee which instructed that it be printed for wide and sympathetic study and consideration. The statement follows:

A SEARCHING STATEMENT

With each succeeding month it is increasingly clear that there is a deep, insistent call to the Society of Friends to a fresh spiritual ministry to world needs.

The call is humbling, because of our consciousness of constant failures on our part to live what we profess. But the call is unmistakable and is inescapably upon us. Christians outside our own group are repeatedly bringing to us their almost pleading hope that Friends will revive and demonstrate again in the world their old discovery of the immediate presence, guidance, love and power of God in daily living. If we can do this, we are told that we may serve immeasurably the church of the future, the coming kingdom of God on earth—that we may perhaps be used of God as its very heart.

Can we respond to this call? Have we enough of God's life within our lives and within our Society to be used of him in the fresh revelation of himself which the world needs? This is our most searching and important question. Does the Society of Friends really know God? God is preparing now to reveal in the world spiritual power more than equal to our materialistic development. He will do it through us if we will let him. In spite of our failures, other people seem to persist in looking for it through us. To open the way for God, to increase our capacity to express his life through our lives in every way in which we touch other people and to let Jesus Christ actually live again among men through us is our greatest task. The world actually expects it of us, and we are so far from ready or able. What can we do about it?

QUARTERLY MEETING IN OKLAHOMA

Shawnee Quarterly Meeting (Kansas Yearly Meeting) met in regular session Dec. 9-11. The weather being unfavorable, the meeting was not largely attended. Nevertheless, there was considerable interest and in some ways the meeting was different from former occasions. To begin with, a correspondent was appointed to report matters of interest to THE AMERICAN FRIEND. Then instead of the regular evangelistic services on Friday and Saturday evenings and on Sunday afternoon, these periods were given over to various departments of work. Bertha Stubbs Sumpter, Field worker on the Foreign Mission Board of Kansas Yearly Meeting, was present and on Friday evening gave a very interesting and helpful presentation of the fields and work of the Friends missionaries and the need for mission work generally. Saturday evening was given over to the subject of Peace. Miss Amy Long, Supt. of Peace in this Quarterly Meeting, presented this subject by means of a speaking contest which proved to be an interesting and drawing feature for the meeting. Sunday afternoon was alloted to the young people for a furtherance of the Christian Endeavor work. Through the influence of Bertha Stubbs Sumpter, a Women's Missionary Union consisting of seven members was organized in the Union Meeting. At Columbia Meeting, a missionary study group was organized and subscriptions were taken for the *Missionary Advocate*. She is continuing her tour of the meetings of the Quarterly Meeting in the interest of missions.

TIMELY HOME-GOING REFLECTIONS

John R. Cary Shows How to Deepen Friendly Fellowship and Widen Information

On my way home from the meeting of the Executive Committee with my mind full of memories of the extremely satisfactory sessions we had I began to study how we could carry out through our whole membership the fine spirit which marked not only our gathering but the Five Years Meeting as well. It is a good thing for representative groups to enjoy Christian fellowship and to plan for future work in forward looking unity, but much more than that is necessary if we are to get the things done which we plan for. As I mused I recalled several reports which had come to me of changed attitudes since the October meeting; of one Delegate Friend who said of a Prominent Friend, with a tone of relief, "I have made up my mind Prominent Friend is a Christian." P. F. was no more of a Christian than before but D. F. had learned something.

This led me to think of the many misunderstandings which could be corrected by a better knowledge of facts, and from that I went on to figure out how large a proportion of our members have no adequate information of what we are doing or planning to do. We are trying to weld our body into a unified, working organization, animated by one purpose however differently local conditions are met by varying methods, but we do not know enough about each other to make our fellowship count in fullest measure.

Now can you guess where I landed? With an allowance of five to a family there may be about 17,000 households in the Five Years Meeting. The circulation of THE AMERICAN FRIEND is about 4000. How do the other three-fourths keep in touch with Friends' work outside their own Monthly Meetings? What does it mean that they missed the fine report of the Five Years Meeting? What do they know of the New Yearly Meeting in Cuba? How can they appreciate the significance of a native teacher leading the boys' school in Palestine? The great advances in the Indian work, the progress in Tennessee, the growing meeting in Detroit, such things are not giving them encouragement in their Christian life and work if they do not know about them. I do not see how we can make much progress, scattered as we are, until we can persuade a larger proportion of our members to keep in touch with the facts of our church life.

What can we do about it? Well, we can all do something. Campaigns for new subscribers cost money, usually, but it is quite possible to have a volunteer campaign. It is fair to assume that a large proportion of the present subscribers take the paper because they think it a good thing to do. The steadiness of the list in the absence of pressure indicates this. Why cannot we, all of us, start a movement everywhere with the purpose to have the paper in as nearly as possible every family of Friends? Will not some one person in each meeting settle down to the job of soliciting subscriptions as their contribution to the great work of uniting and developing Quakerism? Cannot some of us who know what it means to have good reading raise a little fund to help pay for the subscriptions of some who might otherwise miss out? Would it not be a good Christmas gift? You who read this think hard and see what can be done, for it is my opinion that in this matter something must be done preparatory to the new era of life and power which many of us feel is coming.

The Publication Board spend days of time without a cent of compensation and even at their own expense in the effort to give us a good paper. Cannot we encourage them a bit and help to develop unity and power in our branch of the church by doing a little work in this field ourselves? Do not wait for machinery, for a plan, for concerted action, just go at it and we can easily double the present circulation, and that means an income which will make possible a better paper.

And above all things don't wait until everything in the paper suits your ideas. When a paper succeeds in exactly suiting any one person it is near death, for that means that it does not suit many other people. The church paper is something that everybody criticizes sometimes, and we must realize that we often get more benefit from something with which we do not agree than from that which we have heard all our lives—it starts us thinking. Come on now, let us all join in and give the Publication Board a great New Years gift.

JOHN R. CARY.

OBSERVING HOME DAY

Old Home Day was observed, October 30, at the Friends Church, South Glens Falls, N. Y., of which William I. Kent is pastor. At the morning service the pastor spoke of the program of the church and, following the Bible School, luncheon was served to about eighty-five people. In the afternoon session, a history of the church was given by Ida Robinson and letters were read from Mr. and Mrs. Albert Closson who were attendants twenty-one years ago, from Mrs. Ella Prescott whose husband was pastor twenty-five years ago, and from the succeeding pastors, Francis H. Pierce and Charles N. Franklin. Justice Angell, the son William Penn Angell, the founder of the meeting, spoke briefly of his appreciation of the work of Friends.

Some Significant Events

Progress in Mexico, Africa and Jamaica

The death knell of denominationalism is beginning to be sounded in Mexico. In the early days of Protestant missions in Mexico extreme emphasis was placed upon denominationalism. The various missions naturally propagated their particular tenets of faith and developed their peculiar form of church organization. This resulted in the creation of Mexican churches that were more loyal to and interested in their own particular denomination than they were in a national evangelical church.

Within recent years, however, there has been growing a sense of need and desire for closer fellowship and co-operation on the part of Mexican evangelicals. This has finally resulted in the formation of the "Consejo Nacional De Iglesias Evangilicas De Mexico" (National Council of Evangelical Churches of Mexico). The following agencies are represented in council:

Methodist Episcopal, Methodist Episcopal South, Christian, Pilgrim, Nazarene, Congregational, Friends, United National Evangelical and the Bible Society.

Among the objects which the Council has in view are the following: To give common and appropriate expression to the fraternity and to the unity that truly exists among the evangelical churches; to coordinate the work of all the evangelical forces for the good of the country and humanity; to secure the greatest evangelical influence in all things pertaining to moral and social conditions of the community such as the campaign against alcoholism, against vice in general and against illiteracy; to develop conventions, assemblies and evangelical meetings of a general character as well as publications of common interest; to promote campaigns in favor of matters of common interest to all evangelicals.

The Council will not seek to abolish the various denominations, but will work for the unification and strengthening of the Christian forces at work in Mexico.

GOSPELS IN DEMAND IN EAST AFRICA

Recent word from East Africa brings the word that a new lot of Gospels reached the field. Within three days one thousand copies—one-half the lot—were sold at Maragoli and Kitosh.

Fred and Alta Hoyt hope to sail for East Africa the latter part of January. They are desirous of taking with them a good set of stereopticon slides on the Old and New Testaments. Does not some Bible School class or Meeting wish to supply this need?

A word should be said about the cost of getting freight to East Africa. Parcel Post packages cost fourteen cents a pound to send. The Hoyts can get freight to the field at approximately the same rate. All persons wishing to send quilt blocks or other material should send them to F. N. Hoyt, 720 S. Glenn St., Wichita, Kansas, with sufficient money to pay the freight.

A DAY AT HAPPY GROVE SCHOOL

"A visitor to the Boys' Department of the Happy Grove School will—provided he rises early—make a number of observations," writes Harold Ballysingh. "By five o'clock in the morning boys will be seen all over the campus with books in their hands preparing lessons for the day. They remain at this task until 7:30 when they have breakfast. By 8 o'clock all students (boys and girls) and teachers assemble in the basement of Seaside meetinghouse which is used by the school as class rooms, for morning exercises. These morning exercises are not calisthenics as one might be prone to conclude from the appelation, but rather consist of singing, prayer and words of wisdom, and encouragement or admonition from the teacher in charge. This continues for fifteen minutes when the pupils pass directly to classes.

"Forenoon classes close at 11:30 and dinner is served at 11:45. By 12:30 classes begin again and school closes for the day at 2:30, up to which time all students have passed through seven classes. At 3 p. m. the boys have a light refreshment and pass on to the preparation of lessons for the next day. They spend about one hour at this work and by 4:35 are all on the playing field. They return from play by six and are quite able to take care of the supper which is served at 6:30.

"At 7:10 a bell rings which signifies to the boys that they are to meet in the dining room for prayer. By 7:30 they pass to their studies, the smaller boys retiring at 8:30, and the older ones an hour or so later.

"Happy Grove, like other Secondary schools, prepares students for examinations compiled by Cambridge University. The College Board Examinations now used in the eastern states of the United States are very similar to our Cambridge Local Examinations. When a student has passed his 'School Certificate' examination he is fully qualified to enter any college or university as a full fledged freshman; and further study of a year under our system ought to warrant him Sophomore standing.

"For athletics the boys engage in two major sports—namely soccer and cricket. They play games against neighboring high schools and various clubs and associations. In late spring every year there is held in Kingston an annual track and field meet to which all Secondary Schools may send contestants. Amid all these activities they are never too busy to make frequent use of the balmy, blue Caribbean to which they are 'neighbor and near bred'."

That the school work is of a high order is indicated by the number of pupils who successfully pass the examinations. Seven pupils took the School Certificate examination last year and six passed. Twelve sat for the Junior Examination and ten passed. One of the School Certificate pupils received "Honors," and one who took the Junior examination obtained "Distinction" in religious knowledge. As this was the first time any of the pupils had sought honors," the result was very gratifying.

By helping to raise the entire United Budget this year, Friends will make possible the continuance of such splendid work as is reported above.

RESPONSIBLE LAYMANSHIP

To a member who has been absent from the Amesbury Meeting for a period of five years, the change during that time seems marvelous. In contrast to a former average attendance of seventeen and a Sunday School of two classes, there were forty-five present on a recent stormy Sabbath and the Bible classes number five. The mid-week meetings have always been, to those who attended, times when the doors of heaven seemed to open, but the Spirit has been working and leading others to come and join in the worship and the spiritual life has deepened.

Well might one ask, "What is the secret of this change?" To the mind of the writer, it is the 100 per cent laymanship. Practically every member realizes his or her responsibility, and is faithful to the trust, when in the exercise of a gift or embracing an opportunity to serve. The teacher of the adult class and his wife have been the means of bringing in a large number of children to the Sunday School. They and others, with their cars, make it possible for members who could not otherwise attend, to be present at the Sabbath service. Others have special interest in the Missionary Society, the Sunday-school work, social activities or the management of the finances. A Young People's Group, recently organized, meets Sabbath afternoon. Two Christmas boxes have been packed by the Missionary Society. One was sent to Philip Frazier for his Indian work and the other to Edward Ransome's schools in the Tennessee mountains.

In these past five years, many of our number have been called home and we miss their ministry and wise counsel. It has therefore been a special cause for gratitude that Edward and Marian Kelsey, on their return from Palestine, decided to settle here and take their membership with us. Besides the Kelseys we are fortunate in having Edna Haviland also with us during her furlough from Ram Allah.

In view therefore of what has been accomplished in the past few years, we look forward to the future with fresh hope and courage, believing that much greater things will yet be accomplished.

OUTLINE PROHIBITION OBJECTIVES

Report of National Temperance Council Meetings, 1927, is Presented

The Fifteenth Annual Meeting of the National Temperance Council held in Washington, D. C., November 30 and December 1, 1927, was attended by over 70 members from all sections of the United States and from nearly all the National Temperance organizations. S. Edgar Nicholson and Dora B. Clark represented the Five Years Meeting Board on Prohibition and Public Morals.

The accompanying report of the Committee on Findings suggests the chief conclusions reached.

"We are happy to report that despite propaganda and much press misrepresentation, our cause has marched triumphantly through the year. The Reorganization Bill passed at last, eliminated the divided responsibility which existed within the Treasury Department and took the appointments of agents out of the hands of politicians and made them Civil Service matters. The two appointments by Secretary Mellon of the Hon. Seymour Lowman as Assistant Secretary of the Treasury in Charge of Prohibition, and of Dr. James M. Doran as Commissioner, were choices which meet the approval of all our forces.

"It was the conclusion that one of the immediate objectives should be a concerted effort to have dry delegates elected to state and national conventions. One challenge immediately confronting us is that of the 15,000,000 voters that have been added to the life of the nation since the passage of the 18th Amendment. Every effort should be made for the education and cultivation of the new voter in behalf of prohibition. Suggestions of methods of education stressed citizenship meetings in churches, prohibition subjects for discussion in men's clubs, articles in denominational publications, oratorical and essay contests and a proposition to secure the writing of an "Uncle Tom's Cabin" for the prohibition reform.

It was increasingly evident that the entire question of referenda needed a clear and concise statement. To that effect this Council passed the following resolution:

'Resolved: That it is the sense of the National Temperance Council that the temperance forces of the United States should not be diverted from the main issues in any election by so-called Wet and Dry referenda on the Eighteenth Amendment or the National Prohibition Law, which referenda are without authority under the Constitution, are legally futile, and can have no binding effect.

'In any state referenda having to do with laws or state constitutional provisions, which will have a legal and binding effect on the alcohol question, the temperance forces should take an active part.

'We recommend disregard of unofficial straw votes.'

"Various organizations reported as to the aims, objectives and methods of education in the field of prohibition. It was agreed to concentrate on January 16th as a day on which to make every effort to reach the people with the truth about prohibition, its progress, its results, its needs. Among other things, it was emphasized that the vast neglected areas of population—negro, foreign and the generally unchurched—are an immediate challenge."

AFFECTIONATE FAREWELL EXPRESSED

In the December issue of *Heraldo Christiano* appears a striking picture of Sylvester and May M. Jones and the story of the farewell occasion in Spanish. From a translation is gleaned the following brief account which will convey some idea of the love and esteem in which they were held by those with whom they have lived and labored for a quarter of a century. Truly the fruit of Christian fellowship is sweet.

On October 24, a large number of representatives of the different Christian organizations in Havana, Cuba, gave a farewell reception in the Methodist Church for Sylvester and May M. Jones, who for a justified cause are leaving the Cuban field.

After the devotional exercises, the chairman of the committee on arrangements spoke to Mrs. Jones of their affection for her and their gratitude for the consecrated and efficient work during the twenty-seven years residence in Cuba, and she was presented a beautiful bouquet of flowers, as a slight demonstration of their sincere affection.

"Many were the words of praise and gratitude expressed to them, and they were told that the memory of their noble and fruitful labor would never perish in the heart of each co-worker in the Republic. They were presented with a Cuban flag, with its white, red, and blue colors, which would keep alive in their minds, the white, the purity of heart which they had proclaimed, the red, the only effective means which they had recommended for a glorious life, and the blue, the heavenly home where the faithful Christian workers sing hymns of eternal praise to the divine Redeemer.

"They were also presented with a clock as a token of their love and appreciation. Both Mr. and Mrs. Jones were deeply moved and they expressed their sincere thanks for the spontaneous demonstration of affection not only at this time but throughout their twenty-seven years in Cuba. At the conclusion of the program delicious refreshments were served.

"On October 29, many of the staff and employes of the *Christian Herald* and many other friends bade them an affectionate farewell at the wharf, when they departed for the United States."

SERVICE COMMITTEE NEWS ITEMS

Our Philadelphia Office Letter Reflects Activities at Home and Abroad

Nancy Babb, after ten years of almost continuous service in Russia, returned to America on December 2nd. For the past several months she has been in Moscow helping with the varied activities in that busy Center. Her work in Totskoe, into which she put so much energy and initiative and loving interest, is being carried on by the local government and the central government which are sharing the support of the doctors and nurses. The hospital has a capacity for forty patients. It is finished at last—and such a story as Nancy tells of its building! D. M. C. Cottons, peasant embroideries, cocoa and chocolate, bags, old tractors, motorcycles, trucks, lard to be made into soap—in fact, a rummage sale which lasted one year paid for the hospital. The hospital is up to date in all respects and challenges criticism It embodies the practical features adaptable to Russian conditions of the twenty-five prize hospital plans submitted in a contest recently held in the United States and invites inspection. Nancy Babb will probably be visiting in a number of Friends communities and you will have an opportunity to hear her story. Don't miss it!

Alfred Lowry, our representative in the Paris Center, sails for America on January 4th. He is landing in Boston and will be visiting New England Friends before coming to Philadelphia. He will be in this country for three months. The Service Committee hopes to schedule Alfred Lowry for several meetings throughout the Middle West as well as in the East. He has a very interesting report to make of the development of Friends work in France and we want his message to reach many Friends. Then we think that Friends colleges and schools will welcome the opportunity of having him speak in French to their Alliance Francais groups. Arrangements for Alfred Lowry's schedule are being made at 20 South Twelfth Street, Philadelphia.

One of the main activities of the New England Branch of the A. F. S. C. is creating public opinion against Capital Punishment. Letters were sent to all the Ministers in Massachussetts, asking their opinion on the subject and requesting that they bring the matter before their congregations. The replies have been very encouraging, the ratio so far being 2 to 1 in favor of abolition of Capital Punishment. The New England Committee is cooperating with the newly organized Massachu-

setts Council for the Abolition of the Death Penalty.

Anna B. Griscom, who has been working in the New York, Baltimore and Philadelphia Yearly Meetings of the General Conference, on behalf of the Service Committee, has addressed ten Quarterly Meetings. With the assistance of one or two others who substituted for Anna Griscom on conflict engagements, the Service Committee message has had wide publicity throughout these three Yearly Meetings and we feel that many Friends are better acquainted with its program and therefore more eager to share in it.

The two Yearly Meetings in New York have a Service Committee which is certainly functioning most actively. They are holding through this winter a series of International Teas to which many foreigners in New York are being invited. The Young Friends are assisting with this, as well as with Beatrice Price Russell's classes for young colored girls in Harlem.

Crystal Bird continues to make a deep impression wherever she goes. One of her most interesting meetings lately was held at the Chester High School. It is not so long ago that the race feeling in Chester was running at a high pitch. However, Crystal Bird spoke to the student body for forty minutes on "The Voice of Negro Youth," after which the students clapped and clapped their appreciation of her talk, This seemed insufficient as an expression of their feelings, for when the clapping ceased, a boy jumped to the platform and led the entire student body as they cheered time and again for Crystal Bird. The principal told Crystal Bird that never since he had been principal of the school had he seen the student assembly give such an ovature to any one. And this ovature was given to a colored person by a predominently white group.

A TEACHING SERVICE

Frank H. Clark of Wichita, Kansas, has had a concern for some time for going throughout the churches as way would open and give a series of sermons on various practical questions as well as to conduct Bible readings on subjects effecting Christian living. In the carrying out of this concern he came to Alva, Okla., and gave this series of discourses following the Quarterly Meeting sessions. For one week two sessions each evening were held and although bad weather hindered considerably the attendance, yet interest ran high and much good no doubt will come from these meetings. They were planned to be practical, bibical, inspirational and evangelical and in the judgment of Friends, Mr. Clark has succeeded in the accomplishment of his plan in these discourses. It is predominantly a teaching service. Alva Friends Church was helped by his practical, spiritual and constructive work.

Opening of New Meetinghouse at Poughkeepsie

POUGHKEEPSIE MEETINGHOUSE

The new Friends Meetinghouse on Southeast Avenue Poughkeepsie, N. Y., is now substantially completed. It already seems to be perfectly at home among its overshadowing maples and spruces, and when the drives, walks and grass are in order may well seem to have been placed there when the Quakers first settled in these parts some hundred and fifty years ago. It is a substantial building, faced with the same handmade brick used in many historic New England churches, and roofed with slate from Vermont. The trimmings are of marble.

The interior, like the outside, achieves its effect by very simple means, that is to say, by dignified proportion rather than ornamental embellishment. The main meeting room has a curved ceiling of acoustic plaster to absorb the echo so often present in auditoriums. One feature of historic interest lies in the sliding partitions or shutters which separate the main meeting room from the Sunday-school room instead of the usual commercial folding partitions. In former times partitions such as this ran down the centre of the old meetinghouses in order that the men and the women could hold their business meetings separately, practically in separate rooms. When these shutters were raised toward the ceiling, the meeting for worship proceeded as one assembly. The pews or seats will be white, with mahogany-colored arms and the railing of the simple stairway is also of mahogany. In the old meetinghouses there was a gallery for the ministers, sometimes having three ranks of seats, and at the present time it is often desirable to seat several persons upon the platform. There is, therefore, a long seat set in a recess with a railing and desk in front. These may be removed on occasion. Upstairs are committee rooms and space for a possible future pipe organ, and in the basement will be a commodious dining room and kitchen.

Although certain antique features have been referred to as a matter of interest, the fact is that this is a thoroughly modern building in all practical requirements and intended to take its useful place among the churches of Poughkeepsie and to be a force for good in its immediate neighborhood. The style of the building is derived from the early American spirit, although no building exists of which this might be called a copy.

The architect is Alfred Busselle of New York, who specializes, largely, in the adaption of our best American precedent to modern uses. He has designed many country residences and city buildings including the Community House at Carmel. The George D. Campbell Company have whole-heartedly cooperated with the architect and the Meeting in the construction.

The committee in charge of this building consists of John I. Lane, Adna F. Heaton, Russell Heaton, Edwin R. Pease, Oscar Raymond, Stephen Taber, Lindley Stevens, Wakeley Baker, Mrs. David Lane, Mrs. Stephen Taber, Emma Gillen, Wilbur W. Kamp, pastor of the meeting, and Ralph Clark, chairman.

This new building was formally opened on Sunday December 11. Dr. W. O. Mendenhall, President of Friends University of Wichita, Kansas, and clerk of the Five Years Meeting of Friends in America was present and brought the messages. The services were in charge of the pastor, Wilber W. Kamp, beginning with Sunday School at 9:30 and meeting for worship at 10:45 A. M. A special service was held at 4 P. M. at which representative ministers of the city brought greetings, including Levinus K. Painter of Clintondale, N. Y. This was followed by an address by Dr. W. O. Mendenhall.

GREENSBORO ECHO MEETING

Asheboro Street Friends Church was privileged to have ten of its members attend the Five Years Meeting in Richmond in October, two of whom were regularly appointed delegates from North Carolina Yearly Meeting. Under a plan of the meeting on Ministry and Oversight an "Echo Meeting" was held on Wednesday evening, November 30, 1927. At this time those who attended the Five Years Meeting shared the good things they had heard.

Richard L. Hollowell spoke on the organization of the Five Years Meeting, and told of the progress that had been made in the twenty-five years of its existence. He spoke also of the wonderful spirit of the gathering that grew out of the opening message by John R. Cary. Mrs. Martha McLennen told of the warm fellowship that was felt all through the meeting, and how this fellowship seemed to overcome all differences of opinion. She emphasized the conservation of the fine spirit at the heart of Quakerism by cultivating it, and sharing it with others.

Sarah White attended the Peace session, and brought back a good report of what Peace means to all. Mrs. Laura Hodgin spoke of the spaciousness of the meeting-house and how well equipped they were to care for everyone in every way. Mrs. Rhodema Hodgin told how welcome everyone was, and how much at home everyone felt. Mrs. Richard L. Hollowell brought back some thoughts from Dr. Mendenhall's address. The throb of love was felt all through his address, and all realized how vital to life is the personal touch with Christ, that only so far as we catch the life of Jesus do we succeed in doing any good.

On the Wednesday night following, three more of the members told what they had heard at the Five Years Meeting. David White gave quite an insight into the business part of the meeting. E. F. Craven told of the wonderful worship periods, and how helpful they were to all. Mrs. M. S. Hinckle spoke of the work of the Prohibition Committee, and of the closing sessions of the meeting.

THE PRINCE OF PEACE

BY LILLIAN GARRETT

Thou Child of Bethlehem, come down
To dwell with men on earth,
What joy acclaimed Thy birth!
It vexed with fear but tyrant's crown;
The heavens waked holy mirth.

An angel radiance filled the skies
With softened, sacred glow;
The listening hills below
Heard glory-raptured cadences
From lips celestial flow.

How swelled the choral "Peace, goodwill
On earth; thy Christ is born:
Great joy to all be borne!
He dwells with men, Immanuel,
O hail the blessed morn!"

The heavenly Promise merged in light
That shone, a wondrous Star,
O'er Bethlehem's princely heir,
It thither drew and led aright
The Wise Men from afar.

The shepherds saw; the Magi knelt;
They owned Him Lord and King:
Their choicest gifts would bring
The Orient seers; the shepherds felt
The joys high heralds sing.

O holy, beatific night,
Thou centerest in that brow
On Mary's bosom now.
To Him, the *Everlasting Light*
Of men, come, peoples, bow.

Nor pomp nor place, His crown, but grace
Of humblest servitude;
He sought all people's good—
No sin, no demon might efface
Man's human brotherhood.

With high, heroic soul He braved
All things for truth and God,
While, meek, His footsteps trod
Life's lowly ways. That men be saved,
He clasped the bitter rood,

And rent our darkened universe
With sacrificial love.
The bleeding lamb and dove
Sufficed, Who blest but could not curse,
All evils to remove.

Why then through sad, millennial years
Reject the saving Cross,
And plunge from loss to loss;
Still sow the world with woe and tears,
For pureness offer dross?

O come, why longer be delay,
Chaste Beauty waits so near?
Break, break the cruel spear!
Sing, earth with heaven, thy glad new Day,—
The Conqueror is here!

Farmland, Indiana.

When our righteous indignation claims to pass its own sentence, we do well to remember that our halting intellect and our purblind conscience are ill qualified to sit as assessors of the Eternal Justice.

—W. H. BENNETT.

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CENTRAL CITY NEWS ITEMS

The third Interdenominational Standard Training School for Christian Workers was held in Central City December 4 to 9. It was fostered by the Merrick County Ministerial Alliance. The Faculty consisted of the leading Regional Denominational Religious Education Secretaries of the middle west—Rev. and Mrs. E. P. Westphal of the Presbyterian church, Rev. Glen McRae of the Christian Church and Rev. Ezra Duncan of the Baptist Church. All these teachers are accredited by the International Council of Religious Education.

Courses six, four, thirty-two and sixty-two of the International Leadership Training Courses were offered. The most significant course for officers of the Bible School and Monthly Meeting was "The Teaching Work of the Church," taught by Mr. Westphal. Two textbooks were used, "The Educational Task of the Local Church," by Bowers and "Purpose in Teaching Religion," by Fiske.

The response from our meeting was splendid. Eighteen were enrolled and twelve of these received a certificate of credit, which means that they attended at least ten of the twelve hours of the school, did the assigned reading and handed in required papers. This is one of twelve units required for a diploma in Training for Leadership, a three year course. A number of our teachers have half enough credits for a diploma.

Arrangements are made for another school at this time next year with the same faculty. The new emphasis is revolutionizing Protestant Religious Education.

The women of the Friends church served a sumptuous banquet for the men and boys of the congregation on Tuesday evening, November 29. The good meal was splendidly prepared by the mothers and served by the daughters, and greatly appreciated by the rest of the families. The merriment throughout was spontaneous and hearty. Music for the program was furnished by the "Scrap Iron" Brass quartet—Prof. Peters, Ralph Benton, Lee Ellis and Kenneth Hawks, and the Junior High School Sextet—Billy Barton, Herbert Lock, Lee Richards, Lewis Henderson, Darwin Smith and Elvin Luce. Prof. Woods is the coach of this splendid group of boys. Harry A. Foreman acted very efficiently as Toastmaster. Toasts were given by Hugh Mesner and Leslie Solt, fathers, and Leonard Emry and Dale Ferguson, sons. These toasts were spiced with fun and chuck full of significance. The speaker of the evening was Superintendent E. L. Novatny of the city schools. This was one of the most genuine discourses ever heard here on a similar occasion. He spoke with freedom and conviction of the problems that confront men and boys. The reason this occasion is counted highly successful is the fact that those present went away discussing the significance of the program rather than the dinner.

QUAKERDOM · AT · LARGE

R. Warren Barrett, of New York City, General Counsel of the Lehigh Valley Railroad Company, was elected Vice-President and General Counsel at a meeting of the Board of Directors held December 7.

Dr. Henry T. Hodgkin, from Shanghai, China, has accepted an invitation to be one of the speakers at the Quadrennial Conference of American Student Volunteers to be held in Detroit, Michigan, December 28 to January 1.

Frank W. Dell, Superintendent of California Yearly Meeting, who was attending the Board Meetings of the Five Years Meeting, gave an able sermon at the First Friends Meetinghouse, Richmond, on the theme, "God's O. K." based on Matt. 16:19, which was well received and much appreciated. In the evening of December 11, he gave a gospel message to Friends at Muncie, Indiana, on his return westward and expected to stop off at Wichita, Kansas, for a day or so.

Dr. Elihu Grant, professor of Biblical Literature at Haverford College, in an illustrated lecture at the Haverford Meetinghouse, described the life in the cities, towns and villages of ancient Palestine as revealed by recent excavations of their ruins, particularly those of the recent Tel-en-Nasbeth expedition last winter of which he was a member. Following the lecture, a series of pictures taken by him showed some of these ruins and the actual work of the excavations. The pictures, taken with a small cinema camera, were projected by George Vaux III, on his own projector. Of particular interest was the description of a fortified post dating back to 1800 B. C. which was uncovered revealing high and massive walls, and including ruins of houses, shops, cisterns, trinkets, pottery and other indications of the ancient civilization.

Some fourteen Young Friends of Western Yearly Meeting assembled at the Y. M. C. A. along with Supt. Richard R Newby Saturday evening. The purpose of this assembly was to foster a "get together" spirit among Young Friends and to realize in a more comprehensive manner the importance of Western Yearly Meeting its significance, aims and objectives. Plans are being formulated for a permanent organization of Western Yearly Meeting Young Friends, now in attendance in Earlham College, with meetings three times per year. The next conference will probably meet early in March. A nominating committee of Walter Johnson, Esther Reinier, John Kendall, Gladys Davis and W. Bruce Siler were named Saturday evening to appoint officers and committees for the March meeting. Short talks were given by Richard Newby, Russell Rees, and John Kendall.

Amanda M. Woodward, Louisa C. Parker and Lida J. Madson, Friends from Newberg, Oregon, who attended the Five Years Meeting, returned home in time to give a report at the November Quarterly Meeting. They spoke so appreciatively of the kind courtesy extended Oregon Friends though not delegates. The sweet spirit of love and harmony and the forward look of the Five Years Meeting were all so inspirational and helpful. It was a great encouragement to Friends who heard them. They also gave the report at Salem Quarterly Meeting. Gervas A. Carey, pastor at Newberg, brought very helpful messages to both Quarterly Meetings. Dr. L. L. Wirt, Western representative of the national Council for Prevention of War spent a day in Newberg in November and spoke at the College chapel, also at a paper bag lunch with interested friends and lectured in the evening at a Union service in the Friends church.

NEWS OF OUR MEETINGS

The First Friends Church, Whittier, California, gave a reception and supper to the new members received during the past year, in the dining room of the church on the evening of December 14. They were invited to assemble in the Get Busy class room prior to the supper in charge of the entertainment committee of which Ella Cobourn is chairman, and be guests of the evening. The letter of invitation was sent out to eighty-five new members received the past twelve months.

More than seventy members and friends of the missionary society of the First Friends Church, Pasadena, California, met on the evening of October 14 in the new home of William and Mary E. Starbuck Frame. Of special interest were the reported activities of the past quarter among which was the refurnishing of two rooms at Huntington Park Training School for Christian workers and provision for the board of a Pasadena Mexican girl now in the Friends Home for Mexican girls in Whittier. The speaker of the evening was William Taylor Gilliland, born in Peru of missionary parents, who gave a vivid account of the work done for Spanish-speaking people at the Plaza in Los Angeles. The hostess, Mary E. Starbuck Frame is a well known Friend throughout the country, a graduate of Wilmington College and a teacher for many years who has recently married William Frame, also a Friend. In the three missionary circles represented there are 115 full members and 43 honorary members.

The Young Friends Association of Allen's Neck Meeting, Dartmouth, Mass. served a special bean supper the evening of Armistice Day. The proceeds from the supper were given to the Bible School whose treasury is not as well filled as usual owing to the fact that poor weather caused the postponement of the annual clambake in August. This group of Young Friends contributes to the budget of the Meeting and made a gift toward the taxes on the parsonage. The Meetinghouse has recently been redecorated and put in apple-pie-order and the gallery has been made over into a most attractive room for the Primary Division. In answer to a call from Ermina Totah, relayed through Moses Bailey and Ellen A. Winslow, the Bible Schools in Sandwich Quarterly Meeting, New England, collected Christmas tree decorations for the schools at Ramallah and, in September, a nine and a half pound box was sent by parcel post. Letters have been received from Alice W. Jones and Ermina Totah assuring Friends that the trees for Christmas 1927 will be properly decorated.

The visit of Yearly Meeting Superintendent Emmett Gulley to the Friends at West Branch, N. Y., was greatly appreciated. Regardless of the rainy weather, a goodly number were present to hear his message at both morning and evening services, Sunday, November 27. He departed the next day to visit other meetings in Butternuts Quarter. The Friends of West Branch enjoyed their evening of fellowship Thursday, December 1. They partook together of supper at the church. The coffee, made by the men, was especially delicious. The regular prayer meeting and monthly business session followed. The young people of the meeting were recently invited to the home of Mr. and Mrs. Krumm. They enjoyed a pleasant evening of games and fun. The pastor, their S. S. teacher, gave a true-false test on Bible subjects. Mr. and Mrs. Gilbert Enearl, an old couple, endeared to the community by years of neighborliness, were surprised with a Thanksgiving box sent to them by their West Branch friends in token of their appreciation.

Cherokee Quarterly Meeting convened at Alva, Okla., Dec. 2-4. The sessions were all times of great refreshing. The work, from the reports, is very encouraging and it seems that we would be able to show a good stable advance this year from the way things are starting out. Visiting Friends gave great impetus to the meetings. All had some part and it was a joy to the

saints to have them present. Those in attendance were: Frank Davies of Haviland, Kansas, who is Field Secretary of Kansas Yearly Meeting C. E. Union; Alvin and Laura Coppock of Haviland who were pioneers in this work; Mrs. Grace Clark of Haviland who is pastor at Prairie Flower in Haviland Quarter; Frank H. Clark of Wichita who is doing evangelistic work through the Yearly Meeting this year and is following the Quarterly Meeting with a series of meetings. Everett Graven and Abijah Wooten who have taken up work in this Quarterly Meeting were present for the first time. Also Dillon Wooten and wife were present and cheered all with their "saw" which was indeed a musical one. The next sessions will be held at Ringwood, Okla.

The visit of B. Willis Beede, Secretary of American Friends Board of Foreign Missions of the Five Years Meeting to Penn Quarterly Meeting at Penn, Michigan, last month was much appreciated. His presence and fine messages were an inspiration to all present. Following his clear explanation of the united budget and its relation to all departments of work, the meeting was united in the action of raising their part of the united budget, and it will be proportioned out to the membership as is now done with the Yearly Meeting stock.

The young people's Sunday school class of Vermilion Grove (Ill.), visited the young people's class of Watseka Friends Church, at Watseka, Sunday, December 11. Twenty-one young people participated in the very interesting discussion of the lesson for the day, led by the teacher of the Watseka class, Mrs. J. Paul Hadley. A joint team, made up of representatives of both classes, conducted the morning services, bringing the message of "The Upward Way." The visitors were then informed that dinner would be served at the church, and after a few minutes of hospitable entertainment, the entertaining class ushered the Vermilionites to a much-enjoyed chicken dinner. All lingered involuntarily to enjoy the after-dinner fellowship, and when they rose reluctantly, someone proposed a "sing" before new-found friends parted company. Gathered around the piano they called for their favorite hymns until everyone found ample opportunity for expression of spontaneous good will. The visiting class then entrained in the three cars which had brought them and faced about for the return sixty-mile journey. It was felt that the day was of value to all.

A very successful revival at View Point, near Booker, Texas, with Chas. T. Moore of Lawrence, Kansas, as evangelist, closed December 6. The Word was preached in its fulness, and a goodly number were saved, reclaimed and sanctified. But the real work accomplished cannot be estimated in numbers as many who were not at the altar stepped out into new light and privileges in the Gospel. Gate Quarterly Meeting was held here during the revival. Friday night services were in charge of the Temperance Committee of the Quarterly Meeting when an impressive program was rendered. Saturday morning, Oren D. Dunlap, pastor of Gate Meeting, preached from John 3:7, "Ye must be born again, and on Sunday morning Bertha S. Sumpter, field worker of the Foreign Mission Board of the Yearly Meeting, brought the message, showing the needs of and our responsibility to the mission work. The afternoon service was in charge of the Christian Endeavorers, when Frank Davies, Field Secretary of Kansas Yearly Meeting C. E., was the speaker. He is a young man with a message, not simply filling a position. The night services were evangelistic and in charge of Chas. T. Moore.

A Word of Appreciation

AS THE holiday season approaches we wish to say "Thank You" to Friends who have given us their loyal cooperation in making the year now closing a successful one in furthering the publication interests of the Five Years Meeting. We have enjoyed serving you and you have given us substantial encouragement in our work. As a result, our Bible School supply business has been extended, our book store has prospered and THE AMERICAN FRIEND has strengthened its friendships. On behalf of the Publication Board,

A Merry Christmas

GLADYS M. SCOTT, *Manager.* WALTER C. WOODWARD, *Editor.*

INTERNATIONAL SUNDAY SCHOOL LESSON

January 1, 1927

John the Baptist and Jesus. Mark 1:1-13.

DAILY READINGS

M.—John the Baptist and Jesus. Mark 1-1-11.
T.—Prophecy concerning John. Mal. 3:1-6.
W.—Testimony of John. John 1:19-34.
T.—Character of John. Luke 7:18-28.
F.—Death of John. Matt. 14:1-12.
S.—Preparing the Way. Isa. 52:1-10.
S.—Good Tidings. Isa. 40:1-11.

Aim—For Young People and Adults: To discover, through a study of a series of vivid pictures of Jesus' deeds of power and of his teachings as contained in the Gospel of Mark, the basis of the writer's conviction that Jesus was the Christ, the Son of God.

Aim—For Intermediates and Seniors: To develop in the minds and hearts of the pupils a higher appreciation of Jesus' character and ministry as set forth in Mark's Gospel, and deeper loyalty to him as Lord and Master.

We now begin a six-months study of Mark's Gospel. This is the shortest, simplest, and probably the oldest account of the life of Jesus. The lessons as outlined include all of this Gospel except five miracles, three short discourses, and the account of John's martyrdom. Mark's story is direct, eager, graphic. Jesus goes "straightway" about his father's business. Here is a rich opportunity for teacher and pupil.

1. *Jesus Christ, the Son of God.* Mark strikes the key-note in the first sentence. This is "the Gospel of the Son of God." Here is Mark's confession of faith, reminding us of Peter's (Matt. 16:16), whose influence many have seen in Mark's writing.

2-3. *As it is written in Isaiah.* This passage is really two—Malachi 3:1 and Isaiah 40:3. These are Mark's only quotations from the Old Testament. *Malachi* means "my messenger." Jesus applied this prophecy to John the Baptist (Mark 9:11-13). *The voice...wilderness.* How many wildernesses are waiting for a voice "to make ready the way of the Lord!"

4. *John came...baptized...preached.* This brief verse tells the place of John's work,

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the nature of his work, and the meaning of his baptism.

5. *All the country of Judea...Jerusalem.* It was no small or insignificant movement. Compare Jesus' estimate of John and his work (Matt. 11:11). Though he may not have known Jesus, yet by his call to repent and to turn expectantly to God, he was unerringly preparing the way for him.

6. *Camel's hair.* John was a man of the hill country and of solitude. His manner of life was of the simplest kind. Here is another evidence that "a man's life consisteth not in the abundance of the things which he possesseth."

7. *There cometh...he that is mightier.* Mark's Gospel portrays in graphic style the great things which Jesus did. It has been called the Gospel of the "mighty Doer." John was being acclaimed as a mighty prophet; but the coming One was to be as much greater as the master is greater than the humblest servant. John's nobility shines in his humility. (See John 3:29-30). Greatness envieth not.

8. *I baptized you in water.* John continues the contrast between himself and the mightier One. Matthew and Luke add "and with fire." (See also Mal. 3:2-5). Baptism in water is outward and symbolic. It is only as a man is "reached" by the Spirit of God that he is changed inwardly. "For the letter killeth, but the spirit giveth life." (II Cor. 3:6; study also Rom. 2:28-29).

9. *Jesus came...was baptized.* Thus he publicly joined John's movement, approved his work, and enlisted in the mission of proclaiming the Kingdom of God. (cf. Matt. 3:2; 4:7; and Mark 1:14).

10. *As a dove descending.* A transcendent experience. From Luke 3:21 we learn that Jesus was praying at the time. The voice from heaven is the assurance to him that he had in a special way God's love and approval. Doubtless there was revealed to him in clearer light his mission as Messiah. Soon after, he entered upon his public ministry, and we hear him at Nazareth earnestly declaring, "The Spirit of the Lord is upon me...He hath anointed me...He hath sent me." (Luke 4:18).

11. *In thee I am well pleased.* Jesus kept this sense of his Father's presence and pleasure. (John 8:29). His followers too may enjoy it. (John 15:10). Jesus' youthful concern had been to be about his Father's business; his zeal as he came to John at the Jordan was "to fulfill all righteousness" (Matt. 3:15). Later we hear him declaring, "My meat is to do the will of Him that sent me, and to finish His work." (John 4:34). Hence the voice of divine approval.

12. *Into the wilderness...tempted of Satan.* With his new sense of his mission came new and powerful temptations,—how powerful we may only infer. But he held true; and today a tempted world is finding in him its chart and compass. L. W. REYNOLDS.

Lynnville, Iowa.

DEATHS

BOGUE—At the home of his daughter, Mrs. Milo E. Ratliff, Cassopolis, Michigan, November 6, 1927, Stephen A. Bogue, son of Stephen and Hannah East Bogue, aged 82 years. Born in Penn Township, he was a lifelong Friend and an ardent worker in church activities. For many years he was clerk of his local meeting and served as elder. He was a member of Indiana Yearly Meeting Bible School Board, and for fifteen years was treasurer of Cass County Sunday School Association. In 1867, he married Dora Emma Dalton of Adrian who preceded him in death last January. To them were born two daughters and a son who survive. Interment in Prairie Grove Cemetery, south of Penn village.

BROWNE—At Indianapolis, Indiana, December 11, 1927, Joseph J. Browne, youngest son of Asher and Esther Browne, Waynesville, O., in his eighty-second year. At the time of his death he was secretary of the Soldiers and Sailors Monument with which he had been connected for over sixteen years. In 1866 he married Rosa E. Greist of Plainfield, Ind., and to them three daughters were born, two of whom survive: Viola May Marine of New York, and Clara Esther Birdsall of Boston. In 1916 he married Mrs. Gertrude Harder who survives him. Funeral services at his home were conducted by Elden H. Mills. Interment in Maple Hill cemetery.

DOANE—At her home near Woodston, Kansas, December 6, 1927, Mary Bond Doane, widow of Ebenezer Doane, in her 89th year. Born in North Carolina, she came in young womanhood with her mother and brothers to Iowa, and in 1879 to Kansas. A birthright member of Friends, she early accepted Christ as Savior and was an active worker until two years ago when stricken with disease which left her an invalid. Patient and trustful, her life has been an open book, and to know her was to love her. Funeral service was conducted by O. A. Winslow of Glen Elder assisted by J. W. Patten. Interment by the side of her husband in the Aurora cemetery.

HERRING—At her home near West Laurens, N. Y., after a brief illness occurred the death of Loretta Herring on December 5, 1927. Her husband Horace Herring preceded her many years ago to the Better Land. She had been for many years, a consistent member of the Society of Friends. Services sacred to her memory were held at the home that had been hers for almost a lifetime. A large company of relatives, neighbors and friends attended. Interment was made at the Friends burying ground at Morris, N. Y. Henry M. Vore, Minister.

KERSEY—At her home in Darlington, Indiana, August 22, 1927, Mattie, daughter of Jesse and Sarah Kersey. A consistent member of Friends at Darlington, she gave many years of faithful service in the Bible school with the children. As a result of a fall more than three years ago, she was a shut-in, but her kind words and cheer went on and her beautiful life has borne a large harvest in patience, gentleness, kindness and love. The funeral service was conducted by Lewis E. Stout of Plainfield and interment was made in Green Lawn Cemetery.

PRIESTMAN—At his home in Lawrence, Mass., December 3, 1927, Miles M. Priestman, in his 87th year. Born in Newcastle, England, he came to this city in his youth and was an early member of Lawrence Society of Friends. He is survived by one son, Robert, and by several nephews and nieces in England. Interment in Bellevue cemetery.

STOTT—At her home in North Andover, Mass., September 28, 1927, Elizabeth Stott, wife of Hartley Stott, in her 65th year. Born in England, she came to this country about forty years ago and became a member of Lawrence Society of Friends. The husband, two daughters, a son and two grandchildren survive her. Interment in Bellevue Cemetery.

WANTED

Two copies of the Autobiography of Allen Jay. Write Edwin S. Jay, 322 College Ave., Richmond, Indiana.

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The American Friend

Authorized by the Five Years Meeting of Friends in America

Published weekly by
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Subscription Price $2.00 per Year
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR AMERICAN FRIEND
Richmond, Indiana

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

ENGLISH PERIODICALS

Subscriptions solicited for Englsih Friends' Periodicals (1928): London *Friend, Friends' Quarterly Examiner,* and *Journal of Friends' Historical Society.* ANNA W. HUTCHINSON, 304 Arch St., Philadelphia, Pa., *American Agent.*

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An illustrated Monthly Magazine for children published under care of the Race Street branch of Friends. Send 75 cents for one year's subscription to Scattered Seeds, Dept. A, 154 North 15th St., Philadelphia, Pa.

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